Ambon OH4
Tanimbar OF19
Gorontalo O64

Arfak OJ7
Flores OF9
Alor OF5
Igorot OA20

[22 cont.]

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Papoewa's van de Geelvinksbaai [The Papuans of Geelvink Bay], p. 78. Sal. Müller, op. cit., p. 108. Natuurk. Tijdschrift v. Ned. Ind., XXXVII, p. 186-187. A.B. Meyer, Ausland 1882, p. 11, note.

among other tribes of that island (2). It has been said that the

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2. See Haddon, "the Tuguri Head-Hunters," Int. Archiv für Ethnographie, Vol. IV, 240 pp.

Langa, the Rokka [Roka], and the Wogo, inhabitants of the interior of Flores, are also cannibals. They not only eat their enemies, but kill and devour their relatives when they are old and sickly. This has been denied, however (3). The mountain

3. De Hollander, Handleiding, Vol. II, p. 721. Tijdschrift v. Ned. Ind., 9th year, Vol. IV, p. 147.

Al 266 727 tribes of the neighboring Solor Islands cut out the hearts of those who have fallen in battle, roast them over the fire, and divide them among the victors (4). Whether or not they are eaten

4. Tijdschrift v. Ind. Taal- L. en Vk., Vol. XX, p. 391, see koppenjacht [headhunting] in the index.

Am I G Tn 266 has not been reported. The custom of eating human flesh was likewise practiced on the Tanimbar and Timorlaut Islands (5).

5. Riedel, de kroes en sluikharige rassen tusschen Selebes en Papua [The curly-haired and straight-haired races between Celebes and Papua], p. [no number given].

2: Wilken--40 E-5 (ca. 1880) 1893
Borneo OC1
Bahau OC5

OB1 Indonesia
Tanimbar OF19
Igorot OA20
Gorontolo OG4
Ambon OH4

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[22 cont.]
in the Philippines (6), among the Minahasa (7), and among the

6. Blumentritt, die Ahnenkultus der Igorroten [The Ancestor Cult of the Igorot], p. 6.

7. Meyer, Ausland, 1882, p. 326. Riedel, de Minahasa in 1825, p. 520. Tijdschrift v. Nederl. Indië, 1840, Vol. I, p. 130.

people of Nusa Laut (8). The Dajak [Dyak] are another people

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8. Valentijn, Oud en Nieuw Oost-Indiën, Vol. II, Ch. 1, pp. 83-84.

among whom cannibalism occurs. It is the custom among all the tribes to mix the brains of the chiefs taken prisoner in war with tuwak or to eat them in other ways (9). Limited cannibal-

9. Veth, Borneo's Wester-afdeeling, II, p. 293.

ism is found among some tribes living deeper in the interior of Borneo. Von Dewall maintains that the Tĕring [23] Dajak (belonging to the Pari or Kajans [Kayan]) in the interior of Kutei are cannibals. They eat the enemies killed in battle and, if there is a lack of provisions, also their sick or seriously wounded fellow-tribesmen. The palm of the hand and the soles of the feet are regarded as the greatest delicacies. (Hardeland mentions the Pai-Kiring as cannibals; they are perhaps the same people as the Tĕring.) Cannibalism also exists among the Djonkang Dajak, who live in the area of Sanggau and the Sekajam River (right branch of the Kapuas). They not only eat slain enemies, but also their relatives and fellow-tribesmen who are near death.

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608 close bond. There are systems of pela here and
582 in Ceram and in Buru. In addition, there is pela
439 between Ambon kampongs and in Ceram kampongs, that is, for sago dealings.

266 They were much amused when I said that Nusa-
771 laut had been inhabited by cannibals up until the eighteenth century. They told me that Nusalaut has seven negori and that it is all Christian and friendly today.

624 The old office of Kapitan is no longer func-
793 tional, although it still carries on in the
178 lineages. The same is true for malessi, assis-
701 tant war leader. However, they still have the tuan tanah. The old priests, mauwen, are evidently just about gone, although Gaspersz says there are still traces of these in the Mohammedan kampongs and he had a court case here in a town only a few years ago. It is evidently taboo.

585 At the wedding there was plenty of fun and
535 European dancing in addition to fast and so-called
534 square dancing and promenade and polonaise which seemed to be a promenade too. At the wedding there was good music including a band with drums and bamboo flutes of different sizes and an orchestra with violin and trumpet and clarinet and guitars, etc. I also saw a ukulele. In Waai with only two thousand five hundred population there are two bands and one orchestra and many players and a good choir in the church. The
181 people seem to be very gay. It is said that the Mohammedan kampongs are less so.

971 Education is spread all over, but in Waai and
556 all other negori they have only lower schools. In order to go any higher it is necessary to go to school in Ambon. Thus, again, the poor are out. There is no real higher education. Thus the flaw is exposed.

582 People marry late here. Rehatta says there is a minimum age law for marriage set at eighteen. [i.e., in Waai, Hitu; a Christian wedding--Analyst]

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789 eighteen years old. It was always done when a
721 new bridge was built as a head had to be placed
825 there. The taker of the head got a lot of money. He went off into the hills or to nearby kampongs and lurked around. I gather that there were generally several of them. If the "bird of Tulehu" (evidently a kind of bird that goes tu-ee) flew agitatedly around, and especially if he flew against the hunters' heads, they turned back. And if a man alone saw the bird behaving strangely he would suspect men about who were trying to get his head and run away. This is the omen bird. The assistant does not know if other kampongs have such birds. He said that until fifteen years ago praus came to Hito from Saparua on head-hunting expeditions, evidently also for bridges. The idea seems to have been that if a head were placed under a new bridge, floods could not wash it away. When the folk here heard a Saparua prau returning with drums, or maybe coming with drums, they knew that it was a head-hunting party.

The assistant got onto the idea of head-hunting magic easily, which seems to show itself here too. The amazing thing is that this business was going on up until ten years ago. Even if it is not true, it shows that it is recent and the memory of such practices is vivid enough even in the minds of the young people.

●266 He had also heard that long ago they had prac-
173 ticed cannibalism here. He had a story which he had heard about the Radja's family in the old days eating (regularly or on special occasions?) a living man, cutting off pieces as they ate until he was all gone. This is great stuff. He is quite a boy.

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794 Amahusu: I went there in the afternoon. A
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582 614 565 asked if the men of Lating married by preference the women of Wakang. He said that this is much less preferred, and then I sprang the real question. Could it be that originally there was a three-class rotating asymmetrical marriage class system here? I explained this and he said he really thought this was quite possible. Now, however, he said they run in pairs. But note that the preference is expressed as that of the men of Wakang for the women of Lating. I must ask later about cross-cousin marriages.

I asked about Gani and found out that he is of the soa Moni. He should have married a woman of Tuni, but he married a Lating. This is not so good. The Radja says that he is a "modern."

The Radja says that each soa must have a [114] preferential marriage soa. Again Holleman and Jansen and Vroklage, as well as Wouden, check.

565 173 I asked about the many radjas who traced their ascent to Javan influence and he said that this was so. He did not fall into this category, however. His ancestors came from Kei. Then they went to Eruwakang and down to Tulehu. But those who claim Javan backgrounds keep no family trees. This led to mention of the heaven-descent business in Celebes. I heard that in Makassar some people are saying that the Tumanurung myths of the radjas there are a tissue of lies and must be broken. Thus we see the rebellion of the commoners involving the destruction of the supporting myth (charter) first!

266 773 I asked about human sacrifice and the eating of human flesh. He says that there are plenty of stories about this and thinks it did occur once. He stresses that they are only stories, however. He is not sore about this matter and agrees that it is legendary.

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000 Amahusu: This afternoon I started to compare

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173 361 got a large enough population to be able to defend themselves against the pirates. This may be a good answer.

533 538 The people here love to sing and make up songs. They sing if they are sad or happy, and they sing to babies. They are also good at making up pantun. They have contests between the boys and girls. When Soumokil visited here they had a great pantun contest on the Radja's porch, and Soumokil entered into it too. They also have some krontjong.

533 535 868 The traditional negri songs are learned by every child. I hear singing all the time in the houses here and it is very good. I would like to make some recordings. The tjakalele is taught by the kepala soa Tuasalamoni. People learn songs and how to play instruments merely by looking on and asking for instruction from friends.

829 167 181 602 There is a great desire on the part of the young men here to see the world. Gani says that one hundred per cent would go away if they could. They are an adventurous lot evidently, and lots have left for New York, etc. Others hear of this and want to go too. I get the impression that the adventuresome spirit is much stronger here than in Amahusu. The spirit in Amahusu seems to affect soldiers only. Maybe this is because Mohammedan men are freer and less tied down to their families. Surely they are less tied to women. But then too it is duller here than in Amahusu, as the latter is relatively near (a short walk from) Ambon, and this is a "big city." Here there are only the hills and the sea.

[721] 266 173 Everywhere in Hitu people remember the headhunting days and there are many stories about it. The memory is strong. Cannibalism is clearly not important, but I did hear something about how the radja's family used to eat a man alive on

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266 some occasion. It was relatively unimportant,
173 at least in terms of what the people remember
681 here. There is no memory of human sacrifice and none of torture. In law or adat they never had the death punishment here.

538 Legends and folklore are frequently discussed
521 although this is a subject which is declining,
178 even with the old folk. I see this when I talk with the old people. They know a lot that the young people do not.

178 That many of the old traits are disappearing
771 does not concern the young. The old like to re-
182 call the past but evidently they are not making much of an effort to keep the young in the same groove. My guess is that Mohammedanism stands against them. Mohammedanism may not be absolutely against old things such as the Christian preachers are, but it makes the old folks lose their spirit in trying to have the young people hold on. They have no "charter" for the old any more, as Mohammedanism is the only religion. They could not justify easily any effort in this direction.

197 I am sure that the old language of tradition
178 helps to keep the memory of the past alive. The old man from Waai said that when the bahasa tanah goes that is the beginning of the end of the old ways. Tulehu and other Mohammedan negri still have the bahasa tanah.

Note: The old man from Waai said that they no longer use the bahasa tanah in Waai. He is pretty sure that Tial Serani does not use it, and he doubts that Tial Slam still does either. I take his word for Waai, but I must ask about Tial.

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764 Amahusu: Few burial customs survive. Perhaps
178 one example is the three-night death gathering of

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538 They do not tell stories very much, even to the children.

527 Except for special occasions, the holidays are August 17 and 31, Lebaran, and Christmas.

829 186 369 546 481 There is some desire on the part of the young folk to see other lands, but they are really satisfied with the negri. There is not much criticism as in Tulehu. Maybe this is because they are so near the big town of Ambon. They can walk in to Ambon all the time. They go to the movies there and walk around. They like Malay movies especially. They also like cowboy movies. (A Javan boy in a beer place told me he was going to the movies. I asked him what movie he was going to, and he said cowboy.) Every evening one can see the people of Amahusu walking to Ambon. They may get home at 2 A.M. The bus fare is fl. 0.50.

721 266 681 There are still stories about head-hunting but nothing about cannibalism. Also, there is nothing about sacrifice or torture. There was no death punishment in law or adat.

283 335 Everyone can and does make rope from gemuti fiber. They use it in place of nails in house building because nails are hard to get.

412 I saw a man using a hatchet to shape a curved timber (it looked like a boat strut) with great skill.

178 771 182 The young people do not care much about the loss of old traits. There are a few who do, but they are very few. Here again it is the alien religion that removes the charter from the old, and though the old ones would like to have the young preserve the old things, they have no justification, because Christianity, the religion, leaves no place for the ancestral spirits, etc.

535 178 887 182 The old people are troubled by the lack of interest in the old things on the part of the